fatwa-online khutbahs

**Khutbah title** : The serious aspect of innovation is Islaam
**Category** : khutbahs \ innovations
**Duration** : 30 minutes

إنَّ الحَمْدَ لِلَّه تَعَالَى، نَحْمَدُهُ، وَ نَسْتَعِيْنُهُ وَ نَسْتَغْفِرُهُ وَ نَتُوْبُ إِلَيْهِ، وَ نَعُوْذُ بِاللَّه مِنْ شُرُوْرِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِه اللَّهُ فَلاَ مُضِلَّ لَهُ، وَ مَنْ يُضْلِلْ فَلا هَادِيَ لَهُ، وَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيْكَ لَهُ. وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُوْلُهُ – صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ سَلَّمَ.

Verily all Praise is due to Allaah. Most High, We praise Him and seek His help and forgiveness and repent unto Him. And we seek refuge in Allaah, Most High, from the evils of our ownselves and from our wicked deeds. Whomsoever Allaah guides, none can misguide him. And whomsoever Allaah misguides, none can guide him. And I bear witness that there is no god worthy of worship except Allaah, alone, without partner or associate. I further bear witness that Muhammad is His true Worshipper and Messenger. May Allaah the Exalted bestow His peace and blessings upon the Final Messenger and upon his family.

{ يَا أَيُّهَا الَّذِيْنَ آمَنُوْا اتَّقُوْا اللَّهَ حَقَّ تُقَاتِه وَ لاَ تَمُوْتُنَّ إِلاَّ وَ أَنْتُمْ مُسْلِمُوْنَ }

{ يَا أَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَ خَلَقَ مِنْهَا زَوْجَهَا وَ بَثَّ مِنْهُمَا رِجَالاً كَثِيْراً وَ نِسَاءً، وَ اتَّقُوْا اللَّهَ الَّذِيْ تَسَاءَلُوْنَ بِه وَ الأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيْباً }

{ يَا أَيُّهَا الَّذِيْنَ آمَنُوْا اتَّقُوْا اللَّهَ وَ قُوْلُوْا قَوْلاً سَدِيْداً، يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَ يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ، وَ مَنْ يُطِعِ اللَّهَ وَ رَسُوْلَهُ فَقَدْ فَازَ فَوْزاً عَظِيْماً }

أَمَّا بَعْدُ:

فَإِنَّ أَصْدَقَ الحَدِيْث كِتَابُ اللَّه تَعَالَى، وَ خَيْرُ الهُدَي هُدَي مُحَمَّد – صَلَّى اللَّهُ عَلَيْه وَ سَلَّمَ – وَ شَرُّ الأُمُوْرِ مُحْدَثَاتُهَا، وَ كُلُّ مُحْدَثَة بِدْعَةٌ، وَ كُلُّ بِدْعَة ضَلاَلَةٌ، وَ كُلُّ ضَلاَلَة فِيْ النَّار.

Indeed, the most truthful speech is the Book of Allaah, Most High, and the best of guidance is the guidance of Muhammad (sal-Allaahu 'alayhe wa sallam); and the worst of the matters are the newly introduced matters, and every newly introduced matter is an innovation, and every innovation is misguidance and every misguidance leads to the Hellfire.

My Brothers and Sisters in Islaam - as-Salaam 'alaykum wa-Rahmatullaahe wa-Barakaatuhu,

I offer this khutbah as advice firstly to myself, and then to you all regarding the serious aspect of innovation in Islaam.

The people of knowledge, from the Companions, the Taabi'oon and the Imaams of the Muslims who followed in their footsteps; whose excellence has been testified to, are all agreed upon the blameworthiness of innovation and their evil, and that one should be free from innovations and those connected to it. There was no doubt about this from any of them, nor any withholding from that.

So here are some authentic sayings reported from them, as examples of their living and clear actions. So if we take some examples from the level of the Companions, we find that which brings delight to the heart of one who seeks to follow his Messenger (sal-Allaahu 'alayhe wa sallam), whilst also refuting the opinion of the innovators:

[Wakee' in az-Zuhd, Abu Khaythamah in Kitaabul 'Ilm and at-Tabaraanee in al-Kabeer relate that] 'Abdullaah ibn Mas'ood (radhi-yallaahu 'anhu) said:

**Follow and do not innovate, for you have been given that which is sufficient and every innovation is misguidance.**

[al-Bayhaqee in al-Madkhal ilas-Sunan and Ibn Nasr in as-Sunnah relate that] 'Abdullaah ibn 'Umar (radhi-yallaahu 'anhumaa) said:

**Every innovation is misguidance, even if the people consider it to be something good.**

We need to understand this point very clearly now!

**EVERY innovation is misguidance, EVEN if the people consider it to be something good!**

[And with regard to its authenticity, they state that it is as authentic as the sun!]

To illustrate this point we need to look at an example, and what better example than the following narration of 'Amr ibn Salamah (radhi-yallaahu ‛anhu) which has been related by ad-Daarimee in his Sunan, at-Tabaraanee in al-Kabeer and Abu Nu'aym in Hilyatul Awliyaa, and it has been authenticated by al-Haythamee in Majma'uz-Zawaa'id. 'Amr ibn Salamah (radhi-yallaahu ‛anhu) said:

We used to sit at the door of 'Abdullaah ibn Mas'ood before the morning Prayer, so that when he would come out we would walk with him to the masjid. One day Abu Moosaa al-Ash'aree came to us and said:

**Has Abu 'Abdur-Rahmaan (i.e. Ibn Mas'ood) come out yet?**

We replied:

**No!**

So he sat down with us until he came out. When he came out we all stood along with him, so Abu Moosaa said to him:

**O Abu 'Abdur-Rahmaan! I have just seen something in the masjid which I deemed to be evil, but - and all praise is for Allaah - I did not see anything except good.**

Ibn Mas'ood inquired:

**What did you see?**

Abu Moosaa replied:

**If you live, you too will see it. In the masjid I saw people sitting in circles awaiting the Prayer. In each circle they had pebbles in their hands and a man would say: repeat "Allaahu Akbar"a hundred times. So they would repeat it a hundred times. Then he would say: repeat "Laa ilaaha ill-Allaah" a hundred times. So they would repeat it a hundred times. Then he would say: repeat "Subhaan-Allaah"a hundred times. So they would say it a hundred times.**

Ibn Mas'ood then asked:

**What did you say to them?**

Abu Moosaa said:

**I did not say anything to them. Instead I waited to hear your view, or what you declared.**

Then we went along with him, until he came to one of these circles and stood up and said:

**What is this I see you doing?**

They replied:

**O Abu 'Abdur-Rahmaan! These are pebbles upon which we are counting Takbeer(i.e. the saying of "Allaahu Akbar"), Tahleel(i.e. the saying of "Laa ilaaha ill-Allaah")and Tasbeeh(i.e. the saying of "Subhaan-Allaah").**

He said to them:

**Rather, count up your evil deeds. For I assure you that none of your good deeds will be lost. Woe be to you O Ummah of Muhammad (sal-Allaahu 'alayhe wa sallam) ! How quickly you head into destruction! These are the Companions of your Prophet (sal-Allaahu 'alayhe wa sallam) and who are widespread. There are his clothes which have not yet decayed, and his bowl which is unbroken. By Him in whose Hand is my soul! Either you are upon a religion better guided than the Religion of Muhammad (sal-Allaahu 'alayhe wa sallam), or you are opening the doors of misguidance.**

They said:

**O Abu 'Abdur-Rahmaan! By Allaah! We only intend good.**

He said to them:

**How many there are who intend good, but do not achieve it. Indeed AIlaah's Messenger (sal-Allaahu 'alayhe wa sallam) said to us: "A people will recite the Qur'aan, but it will not pass beyond their throats. By Allaah I do not know, but perhaps most of them are from you.**

Then he left. 'Amr ibn Salamah said:

**We saw most of those people fighting against us on the day of Nahrawaan, alongside the Khawaanj.**

So this excellent narration encompasses many great principles, which are not known except to those who follow the Messenger (sal-Allaahu 'alayhe wa sallam); those who do not put anything before AIlaah and His Messenger, but rather say: We hear and we obey.

So from the many great principles are:

**<u>Firstly</u>**: That the One who prescribed the ends, did not forget to prescribe the means. So when Allaah prescribed for His servants the rememberance of Allaah, He did NOT forget to prescribe the means and the way to do this. So Allaah's Messenger (sal-Allaahu 'alayhe wa sallam) used to count the Tasbeeh (the saying of "Subhaan-Allaah") upon his right hand and He said that the fingers will be questioned on the Day of Judgement and they would speak, bearing witness to this. This is related by Abu Daawood on the authority of 'Abdullaah ibn 'Amr (radhi-yallaahu 'anhu) and Yusayrah (radhi-yallaahu 'anhu).

**The second point is**: That al-Bid'ah al-Idhaafiyyah is misguidance. And al-Bid'ah al-Idhaafiyyah is: that type of innovation which is based upon a proof with regards to its foundation, but it has no proof with regards to the manner or the form. That is why it is called al-Idhaafiyyah (something added on). And this type of innovation is, from one angle, directly against correct guidance, and from another angle, it is in agreement with it. So these people did not say something which is disbelief, nor did they do something which was in itself evil, rather they were remembering Allaah - and this is something which is prescribed by Revelation. However, the manner in which they performed this action went against the guidance laid down by the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam), and so the Companions opposed them and told them to count this amongst their evil actions instead.

**The third point is**: Allaah ('Azza wa Jall) is not to be worshipped except by what He prescribes. So He is not to be worshipped according to desires, customs or innovations.

Sadly, we are in an age where the Muslims have become very lazy and reliant upon statements they are unable to distinguish either from true or false.

The Muslim begins his prayer, upon rising from the rukoo' position, he fails to raise his hands in line with his ears - he tells me this is what the Imaam of his math-hab has stated.

But, Imaam al-Bukhaaree in his Saheeh states countless narrations indicating the raising of the hands from the rukoo' position called – raf'u yadayn- is an established tradition of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam), as in his narration he states:

Whenever ibn 'Umar started the prayer with takbeer (the saying of "Allaahu Akbar"at the beginning of the prayer), he used to raise his hands; whenever he bowed, he used to raise his hands (before bowing); and also used to raise his hands on saying, "**sami'-Allaahu liman Hamidah**", [and he used to do the same on rising from the second Rak'ah (for the 3rd Rak'ah).]

Ibn 'Umar said:

**The Prophet used to do the same.**

Now! which Imaam do we follow?

There is no competition my Brothers and Sisters in Islaam, Allaah has chosen His last Messenger and the Imaam of the Ummah and that is Muhammad (sal-Allaahu 'alayhe wa sallam) .

Ibn 'Asaakir relates in Taareekh Damishq the following statement of Imaam ash-Shaafi'ee (rahima-hullaah), who stated:

**The Muslims are unanimously agreed that if a Sunnah of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) is made clear to someone, it is not permitted for him to leave it for the saying of anyone else.**

And Ibn al-Jawzee notes that Imaam Ahmad bin Hanbal (d.241) (rahima-hullaah) stated:

**Whoever rejects a statement of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) is on the brink of destruction.**

And Ibn al-Shahnah al-Kabeer in Sharh al-Hidaayah notes that Imaam Abu Haneefah (rahima-hullaah) stated:

**When a hadeeth is found to be saheeh, then that is my math-hab.**

By Allaah! I still don't know why there is consistent ignorance and sheer stubborness on the part of many to adhere to the prescriptions of other than the greatest of all Imaams, our Beloved Prophet Muhammad (sal-Allaahu 'alayhe wa sallam)?

**<u>The fourth point is</u>**: That innovations kill off the Sunnah. So this group of people innovated a new way of remembering Allaah, which was not reported from Allaah's Messenger (sal-Allaahu 'alayhe wa sallam). So in doing this, they killed off the guidance of Muhammad (sal-Allaahu 'alayhe wa sallam). And this is a principle which the Companions, the Taabi'oon and their followers well understood, and they knew for certain that innovations and the Sunnah can never unite together:

Ad-Daarimee relates that Hassaan ibn 'Atiyyah (d.120H) (rahima-hullaah) said:

**No people introduce an innovation into their religion, except that its like from the Sunnah is ripped away from them.**

**<u>The fifth point is</u>**: That innovations are the cause for destruction, since it leads to abandoning the Sunnah, and this causes tremendous misguidance.

Imaam Muslim in his Saheeh, relates that the noble Companion 'Abdullaah ibn Mas'ood (radhi-yallaahu 'anhu) said:

**If you were to abandon the Sunnah of your Prophet then you would go astray.**

So if the Ummah goes astray then it is destroyed. Therefore 'Abdullaah ibn Mas'ood said to that group:

**O Ummah of Muhammad (sal-Allaahu 'alayhe wa sallam)! How quickly you head into destruction.**

So the particular relevance of Ibn Mas'oods understanding is reflected in the context of the above narration. So Abu Moosaa al-Ash'aree (radhi-yallaahu 'anhu) did not criticise them, rather he waited for the view or the order of 'Abdullaah ibn Mas'ood (radhi-yallaahu 'anhu). And this stance was not merely taken out of love or out of displaying fake affection to Ibn Mas'ood. Rather Abu Moosaa was pleased for himself with what Allaah's Messenger (sal-Allaahu 'alayhe wa sallam) was pleased with for his Ummah, since He (sal-Allaahu 'alayhe wa sallam) said:

**I am pleased for my Ummah with what Ibn Mas'ood is pleased with for it.**

[This has been related by al-Haakim and Ibn 'Asaakir in al-Majlis].

Also in the narration is a proof that all of the Companions were agreed in opposing this action, since 'Abdullaah ibn Mas'ood (radhi-yallaahu 'anhu) used as a proof the fact that the Companions (radhi-yallaahu 'anhum) were wide spread (and therefore could easily be asked).

al-Laalikaa'ee in his Sharh 'Usool il-'Ittiqaad notes that Imaam Ahmad bin Hanbal (d.241) (rahima-hullaah) stated:

**The fundamental principles of the Sunnah with us are: Holding fast to what the Companions of Allaah's Messenger (sal-Allaahu 'alayhe wa sallam) were upon, seeking them [and their way] as a model of guidance and abandoning innovation, for every innovation is misguidance. Abandoning controversies and abandoning sitting with the People of Desires. And abandoning quarrelling, argumentation and controversies in the religion.**

**<u>The sixth point is</u>**: Innovations quickly lead to disbelief. This is because the innovator has set himself up as one who is able to legislate and prescribe things; and thus set himself up as a partner to Allaah, adding things to the rulings laid down by Allaah, thinking that he is on a religion of better guidance than the Religion of Muhammad (sal-Allaahu 'alayhe wa sallam).

Allaah ('Azza wa Jall) says in the Qur'aan, in Soorah al-Maa.idah aayah 003:

**. . . this day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islaam as your religion . . .**

Is this not proof enough for all the innovators to cease their evil deeds of innovation and adhere to the un-adulterated religion of Islaam as prescribed by Allaah ('Azza wa Jall) and explained to us by Muhammad (sal-Allaahu 'alayhe wa sallam), by way of His authenticated traditions? By Allaah it is! By Allaah it is!

**<u>The seventh point is</u>**: That innovations open the doors widely for disagreements to occur, and this is a door to misguidance. So whosoever lays down an evil way in Islaam, then he bears the sin of it and the sin of those who act upon it, until the Day of Judgement, without their sin being reduced by anything. And this is because the one who guides to an evil action is like the one who does it.

So! My Brothers and Sisters in Islaam, we have the example of a Muslim who teaches another Muslim an action which has not been prescribed by Allaah ('Azza wa Jall) nor explained to us via any authenticated traditions of Muhammed (sal-Allaahu 'alayhe wa sallam), he teaches another Muslim to worship Allaah in a manner such as that depicted in the narration mentioned earlier. Should the one taught act upon this and teach others, or ignorant others see him doing this act and act upon it, then the teacher on the outset takes blame and is subject to the sin of the people who continue upon this act as too do the people who act upon such misguidance.

My Brothers and Sisters in Islaam, we all are burdened with our own sins and may well not be able to account for them on the Day of Judgement, let alone the sins of other people. I advise we must be safe and strictly leave the doubtful matters for the scholars of Islaam to advise us on, and not adhere to our whims and desires.

Allaah ('Azza wa Jall) tells us in Soorah Aal-'Imraan, aayah 030:

**On the day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil . . .**

In short, let us not innovate, rather adhere to the Qur'aan and the authenticated Sunnah of Abul-Qaasim Muhammad (sal-Allaahu 'alayhe wa sallam).

**The eighth point is**: Not giving importance to the matter of shunning innovations, leads to evil and sins. Do you not see that these people came to be amongst the ranks of the deviated group called the Khawaarij on the day of Nahrawaan, fighting against the Companions (radhi-yallaahu 'anhum), who were led by the Ameer al-Mu.mineen - 'Alee (radhi-yallaahu 'anhu), who cut-off this deviated group, on that memorable day.

Imaam al-Barbahaaree (d.329H) (rahima-hullaah) in his Sharhus-Sunnah said:

**Beware of small innovations, because they grow and become large. This was the case with every innovation introduced into this Ummah. It started as something small, bearing a resemblance to the truth, which is why those who entered into it were misled, and then were unable to leave it. So it grew and it became the religion which they followed, so they deviated from the Straight Path and thus left Islaam. May Allaah have mercy upon you! Examine carefully the speech of everyone you hear from, in your time particularly. So do not act in haste, nor enter into anything from it, until you ask and see: Did any of the Companions of the Prophet (sal-Allaahu 'alayhe wa sallam) speak about it, or any of the early Scholars? So if you find a narration from them about it, cling to it and do not go beyond it for anything, nor give precedence to anything over it and thus fall into the Fire.**

**The ninth point is**: Righteous actions are only according to righteous intentions, and a good intention does not make something which is futile correct. This is because intentions alone cannot make an action correct, but rather complying with the Prescribed laws must be added to that.

So, for example, I am feeling very happy today and want to express my thanks to Allaah, and decide to pray 5 raka'aat for the 'Asr prayer, knowing that 4 raka'aat is the correct position prescribed for this prayer. The act of praying here is a righteous obligatory action, however, the manner in which it is being performed is not legislated by the Prescribed laws, therefore this act becomes null and void and renders itself an innovation. Rather, let us express our thanks to Allaah in the way His beloved Messenger Muhammad (sal-Allaahu 'alayhe wa sallam) used to do. As Allaah ('Azza wa Jall) mentions in Soorah Aal-'Imraan, aayah 031:

**Say (O Muhammad) "If you really love Allaah, then follow me, Allaah will love you, and forgive you your sins. And Allaah is Most Forgiving, Most Merciful".**

Further, Allaah ('Azza wa Jall) mentions in Soorah Al-Ahzaab, aayah 021:

**Indeed in the Messenger of Allaah you have a good example to follow . . .**

**And finally**: Adding to something good is not good, because addition in good is evil, and this is something that is witnessed in everything. Thus, a matter, when it goes beyond its limits, changes to its opposite. So bravery, when it is added to, turns into rashness, and if it is decreased from, then it becomes cowardice. And generosity, if its limits are exceeded, then it becomes wastefulness, and if it is fallen short of, then it becomes miserliness. So the best of the affairs are the justly-balanced ones.

And 'Abdullaah ibn Mas'ood (radhi-yallaahu 'anhu) was not alone amongst the Companions in condemning innovations.

So here we find at-Tirmidhee and al-Mizzee relating in Tahdheebul-Kamaal that 'Abdullaah ibn 'Umar (radhi-yallaahu 'anhumaa), who was one of the severest from the Companions in condemning innovations and abandoning the innovators. So once he heard a man sneezing and saying:

**All praise is for Allaah and may the salaah and salaam be upon Allaah's Messenger.**

So he said to him:

**What is this? This is not what Allaah's Messenger (sal-Allaahu 'alayhe wa sallam) taught us, rather he said: 'When one of you sneezes then let him praise Allaah by saying "All praise is for Allaah" And he did not say: And also send salaah and salaam upon Allaah's Messenger by saying "and may the salaah and salaam be upon Allaah's Messenger"**

Likewise was the practice of the Taabi'oon (those who met the Companions and clung to their way). So in this regard there is what is related by al-Bayhaqee in as-Sunanul-Kubraa on the authority of Sa'eed ibn al-Musayyib (d.90H) (rahima-hullaah), that he saw a man praying after the appearance of dawn, more than two rak'ahs, making many rukoos (bowings) and sajdahs (prostrations), so he forbade him from this. So the man said:

**O Abu Muhammad (i.e. Ibn al-Musayyib)! Will Allaah punish me for my Prayer?**

So he said:

**No! But He will punish you for opposing the Sunnah (Prophetic guidance).**

أَقُوْلُ قَوْلِي هَذَا وَ اسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ وَ أَسْأَلَ اللَّهَ السَّدَاتِ وَ التَّوْفِيْقَ.

[end of first part of khutbah, sit down]

الحَمْدُ لِلَّهِ، و الصَّلاَةُ وَ السَّلاَمُ عَلَى أَشْرَفِ الأَنْبِيَاءِ وَ الْمُرْسَلِيْنَ نَبِيِّنَا مُحَمَّدٌ وَ عَلَى آلِهِ وَ صَحْبِهِ أَجْمَعِيْنَ – وَ بَعْدُ:

So, my Brothers and Sisters in Islaam, from these narrations, we have many good points of benefit, and from them are as follows:

**Firstly**, the Companions rebutting everyone who went against the authentic Sunnah, sometimes being very severe in their rebuttal, even if it was against their own fathers and sons.

**Secondly**, that al-Bid'ah at-Tarkiyyah is misguidance: And this type of innovation is one for which there is a proof to establish the action, except that the people deliberately leave the action, thinking that it is a part of the Religion, or something similar to it. For example, some of the Soofees who abandon marriage in order to emasculate themselves. The proof for this being misguidance is from the saying of Allaah ('Azza wa Jall) in Soorah al-Maa.idah aayah 087-088:

**O you who Believe! Do not make unlawful the good things which Allaah has made lawful to you, and do not transgress. Indeed Allaah does not love the transgressors. And eat of the things which Allaah has provided for you, lawful and good, and fear Allaah in whom you believe.**

So this aayah is concerned with a single meaning, which is: making forbidden that which Allaah has allowed from the good and pure things, and doing so as a matter of religion. And Allaah has forbidden this, and considered it as going beyond the limits, since it is transgressing upon Allaah's right, in that He alone has the right to prescribe and legislate. And Allaah does not love those who transgress the limits. Then Allaah affirmed the allowance of these things with an even greater emphasis by His saying:

**And eat of the things which Allaah has provided for you, lawful and good, and fear Allaah in whom you believe.**

Then he ordered them to have taqwaa (piety and obedience to Him). So this shows that the forbiddance of what Allaah has made lawful, in any form, is outside the bounds of taqwaa. Therefore, as related by al-Bukhaaree and Muslim, the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) said to those three men who came to the houses of the Prophet (sal-Allaahu 'alayhe wa sallam), asking about his worship and then on being informed about it, considered their own worship to be very little, so they said:

**What a great difference there is between us and the Prophet (sal-Allaahu 'alayhe wa sallam), whose previous and latter sins have been forgiven by Allaah.**

So one of them said:

**I will always Pray during the night.**

The other one said:

**I will always fast during the day and not break my fast.**

And the third of them said:

**I will keep away from women and never get married.**

Then Allaah's Messenger (sal-Allaahu 'alayhe wa sallam) came to them and said:

**Are you the people who said such and such? By Allaah I am the one who is the most knowledgeable about Allaah amongst you, and the one who has the most taqwah of Him. Yet I fast and break my fast, I Pray and I sleep, and I marry women. So whosoever turns away from my Sunnah (guidance) is not from me.**

So if the Companions (radhi-yallaahu 'anhum) left for us words of deep insight and which clearly enlighten the hearts, then men after them, who likewise attained the truth from this light, have also left for us words which are almost like the words of the Companions. And this is because they were those who very closely followed in the footsteps of the Companions - and the likes of their sayings have already preceded. However we add here a final example of their stance of truth:

Thus, Imaam ash-Shaatibee in al-I'tisaam relates that a man came to Imaam Maalik (d.179H) (rahima-hullaah) and said:

**O Abu 'Abdullaah'. Where shall I enter the state of ihraam (the dress for one intending to do Pilgrimage)?**

So Imaam Maalik replied:

**From Dhul-Hulayfah, where Allaah's Messenger (sal-Allaahu 'alayhe wa sallam) entered the state of ihraam.**

The man then said:

**But I wish to enter the state of ihraam at the mosque by his grave.**

So Imaam Maalik said:

**Do not do that, for I fear for you the trial.**

So the man said:

**What trial are you referring to, since it is only a few extra miles?**

So Imaam Maalik said:

**And what trial can be greater than for you to think that you have attained some virtue, which Allaah's Messenger (sal-Allaahu 'alayhe wa sallam) fell short of. Have you not heard the saying of Allaah:**

> **...and let those who oppose the Messenger's commandment beware, lest some fitnah.** [Soorah an-Noor 024:063].

[End of khutbah. You may now finish off by making authentic supplications as you wish, noting that what follows below is merely an example…]

{ إِنَّ اللَّهَ وَ مَلاَئِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ . يَا أَيُّهَا الَّذِيْنَ آمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْماً }.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ بَارِكْ وَ سَلِّمْ.

اللَّهُمَّ ارْضَ عَنْ الْخُلَفَاءِ الرَّاشِدِيْنَ – أَبِيْ بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ وَ عَلِيٍّ؛ وَ عَنْ بَقِيَّةِ أَصْحَابِ نَبِيِّكَ أَجْمَعِيْنَ، وَ أَهْلِ بَيْتِهِ الطَّيِّبِيْنَ الطَّاهِرِيْنَ وَ مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّيْنِ.

اللَّهُمَّ أَعِزَّ الإِسْلاَمَ وَ الْمُسْلِمِيْنَ. وَ أَذِلَّ الشِّرْكَ وَ الْمُشْرِكِيْنَ، وَ دَمِّرْ أَعْدَاءَ الدِّيْنِ، يَا رَبَّ العَالَمِيْنَ.

اللَّهُمَّ انْصُرْ جُيُوْشَ الْمُسْلِمِيْنَ وَ وَحِّدْ صُفُوْفَهُمْ وَ اجْمَعْ شَمْلَهُمْ وَ قَوِّ شَوْكَتَهُمْ وَ ثَبِّتْ أَقْدَامَهُمْ وَ انْصُرْهُمْ عَلَى القَوْمِ الكَافِرِيْنَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِيْنَ وَ الْمُسْلِمَاتِ، الأَحْيَاءُ مِنْهُمْ وَ الأَمْوَاتَ.

اللَّهُمَّ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ – { صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ المَغْضُوْبِ عَلَيْهِمْ وَ لاَ الضَّآلِّيْنَ }.

عِبَادُ اللَّهِ . . . اُذْكُرُوْا اللَّهَ العَظِيْمَ يَذْكُرْكُمْ، وَ اشْكُرُوْهُ يَزِدْكُمْ { وَ لَذِكْرُ اللَّهِ أَكْبَرُ وَ اللَّهُ يَعْلَمُ مَا تَصْنَعُوْنَ }.

{ سُبْحَانَ رَبِّكَ رَبِّ العِزَّةِ عَمَّا يَصِفُوْنَ } { وَ سَلاَمٌ عَلَى الْمُرْسَلِيْنَ } { وَ الحَمْدُ لِلَّهِ رَبِّ العَالَمِيْنَ }